

SRIMADBHAGAVADGITA

**Summary on
Tenth Chapter
by
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SUMMARY (TENTH CHAPTER)

- Note:
1. Portions in brackets are supplied ideas.
 2. Numbers in brackets indicate the verses.

[In the previous three chapters, Lord *Kṛṣṇa* revealed God as the material cause of the universe. Since the effect cannot be different from the material cause, it clearly follows that the universe cannot be different from God. Thus the entire universe is the divine manifestation of God. Hence whatever glories we see in the creation belong to the Lord alone. *Kṛṣṇa* reveals this idea in this chapter as the culmination of his teaching of *Virāṭ* (*Viśvarūpam*).]

In the first three verses, *Kṛṣṇa* introduces the topic of *vibhūti* and *yoga* — *vibhūti* is the manifestation of the Lord and *yoga* is the power of manifestation. Even great sages cannot talk about the glories of the Lord, because they are finite beings born later. Hence it is the rarest knowledge that is given. One who gains this knowledge will be freed from *samsāra* (1 to 3).

In the next four verses, the Lord reveals His glory by pointing out that the entire subtle universe of thoughts as well as the gross universe are born of Him. The seven great sages, the four sages *Sanaka* etc., and the *Manus* are all born of the mind of the Lord. One who knows this attains self-knowledge ultimately (4 to 7).

The following four verses deal with the *Virāṭ*-devotees and the benefit of such a devotion. The devotees accept everything as a gift of God, because God is the source of all. They think about God, speak about God, hear about God — in short they spend all their lives revelling in God all the time (8,9). (Still they are *saguṇa*-devotees only. They are ignorant of the highest nature of the Lord.) The Lord says that He takes the responsibility of enlightening them. Out of compassion for them, the Lord lights up the lamp of knowledge, remaining in their heart. (The idea is that the Lord will provide them

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with a *guru* and the necessary conditions for the knowledge of the highest nature of God.) (10, 11)

In the next seven verses (12 to 18), *Arjuna* requests *Kṛṣṇa* to give the details of His glories (manifestations) which will help him in *upāsanā*. (Each expression of God in the universe can become a symbol for *upāsanā*. Later, when we see every glory as the expression of God, it becomes the appreciation of *Virāṭ*. This helps in the expansion of the mind.)

From verse 19th to the end of the chapter, *Bhagavān* describes His glories. The Lord is careful to add both in the beginning and in the end that it is not an exhaustive list of His glories. They are the important ones. Nobody can exhaust the glories of the Lord (19,40). *Kṛṣṇa* begins the enumeration with the very Self. The best, the closest, and the most evident expression of the Lord is the very 'I', the consciousness (20). *Kṛṣṇa* concludes the list by pointing out that He is the very existence in all beings, because He is the material cause (*bījam*) of all (39). In short, whatever is there which is glorious, rich, or powerful — all of them are expressions of only a ray of God's glory (41). In fact it is not that the Lord's glory is in the world, but the entire world is in the Lord, occupying a part of Him, as it were (42). (The world cannot be a part of the Lord in the real sense of the term, because it is only apparent as the Lord Himself negates it in IX-5).

The main topics of this chapter are:

1. Introduction and the glory of this knowledge..... 1 to 3
2. Lord's glory in brief and the benefit of that knowledge..... 4 to 7
3. *Virāṭ*-devotees and the benefit of such a devotion..... 8 to 11
4. *Arjuna*'s request for elaboration..... 12 to 18
5. Lord's glories elaborated..... 19 to 42

Since the main theme of this chapter is the Lord's glories, this chapter is called *Vibhūti-yoga*.
